

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 129-131 West 6th Street, Newton, Kansas, Send all Mail to Editorial and Executive Office: 145 North Hale Street, Wheaton, Illinois.

An independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness, and Formalism

VOLUME XI NO. 13

FRIDAY, DECEMBER 22, 1944

\$1.00 PER YEAR

## Was Jesus The Son of Joseph or The Son of God?

By Hon. Clinton N. Howard  
134 B St. N. E., Washington, D. C.

(An address at a union evangelistic service of ten churches, Rochester, N. Y., Jan. 9, 1924 in reply to Rev. Wallace Rose, Dr. Algernon Crapsey and others who denied the virgin birth of our Lord Jesus Christ as recorded in the gospels.)

I take for my text the words of Jesus to the Jews, "What think ye of the Christ? Whose son is He?" "Is Jesus the son of Joseph, begotten of man by human procreation; or is He the Son of God, begotten of God through the Holy Spirit by extraordinary and divine generation?"

I affirm the virgin birth of our divine Lord according to the Scriptures; Rev. Rose and those of like mind deny it. The Bible is the only Book in the world that says anything about it. It states it by prophecy before His birth and by two of the biographers of Jesus after His birth in language which cannot be misunderstood, is supported by Mary, by the conduct of Joseph, who, "before they came together" found Mary "with child of the Holy Ghost, and knew her not till she had brought forth her first born son," and by the testimony of the Angel Gabriel, who replied to Mary's question, "How shall this be, seeing I know not a man?" by saying, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born unto thee shall be called the Son of God."

Mr. Rose and other modernists deny this and contend that Jesus was begotten of Joseph and that Joseph was the father of Jesus.



HON. CLINTON N. HOWARD,  
SUPT. INTERNATIONAL  
REFORM FEDERATION

There are nearly one hundred names and designations of our divine Lord in the New Testament. They leave us in no doubt as to "whose Son is He?"

"He is called the son of Mary, He is called the son of David, He is called the son of Man, He is called the Son of God, He is called the Only Begotten Son, He is called the Son of the Highest. But (Continued on page 4)

## THE SHEPHERD'S CHRISTMAS

By Evangelist John R. Rice

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart, and the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them" (Luke 2:8-20).

The Christmas story so takes hold on my heart that each year I want to preach about it all the following January! I want to preach about the wise men, about the believing virgin, about faithful Joseph, about the prophecies fulfilled in Christ's coming, about the annunciation, about no room in the inn, and about the stable birth and the manger bed. Who could ever get done preaching about the Christmas story! But in this message let us turn aside and enjoy the first Christmas with the shepherds watching their flocks in the fields that cool spring night when the angel of the Lord brought to them the message of the Saviour! Let us hear the message and follow them as they went to see for themselves the baby Jesus and went away with great joy!

### I. THE SHEPHERDS

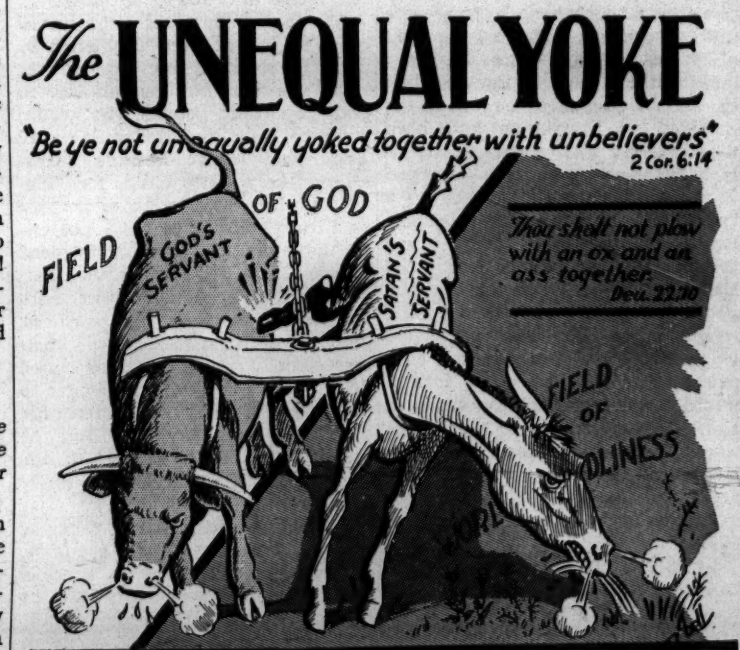
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." (Luke 2:8).

Things went their humdrum round at Rome, the center of the world. In Caesar's palace the entertainment, the feasting, the politics continued and no one knew that God had a Son born, and man a Saviour! That night the head of

the highest" chorus. They never dreamed in Rome that the King of the Jews was born who will one day rule the whole world.

In the King's palace at Jerusalem the murderous Herod had no thought that only six miles away One was born who will one day make Jerusalem "the joy of the whole earth" and there will establish His reign forever on David's throne! The Sanhedrin met as usual, and the scribes, Pharisees and Sadducees, quarreled about the details of the ceremonial law. None of them had an inkling that the Christ, the Messiah so long promised, had been born. God did not think it worthwhile to tell the story of the Saviour's birth in the palaces, or universities, or among the rich and mighty of the world. When Jesus was born the angel of the Lord left Heaven, sought out a group of humble shepherds, and told to them the story that should have electrified the world!

Not until the wise men from the East came seeking "The King of the Jews" and inquired of Herod and he of the scribes, did the (Continued on Page 2.)



By Evangelist John R. Rice

### II. The Sin of Christians Joining Lodges.

"I suppose that half the preachers in some areas are members of lodges and secret orders. They have the Masonic Order to lay their corner stones, they preach special sermons for Odd Fellows, they act as chaplains for the Ku Klux Klan, and encourage their members, both men and women, to such secret orders. Probably the average preacher has not studied the Bible prayerfully and seriously enough even to know that to be a member of the lodges violates the explicit command of the Bible.

All over the country an examination would find the same names on the church roll and the lodge

roll. The same faces show up at the deacon's or steward's meeting and the Shriner's dance; the same young men are on the B. Y. P. U. or the Epworth League program and at the revels of the DeMolay. The church and the world, saved and lost, are yoked together all over this country; and the shameful fact is that the world is going to Hell largely because one cannot tell the difference between God's man and the devil's man, the saved and the unsaved, the redeemed and the condemned.

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## Booze And The War

BY DR. SAM MORRIS

(Address Broadcast on Radio WBAP, Fort Worth, Texas, 9:30 p.m. October 31, 1944.

This is Sam Morris, *The Voice of Temperance*, speaking to you, over WBAP in Fort Worth, Texas. This broadcast has been arranged by the Prohibition Party. I am one of the electors here in Texas.

### LET US CONTRAST WORLD WAR ONE WITH WORLD WAR TWO

World War One was fought primarily in Europe; World War Two has been fought around the world on land and seas and in the air.

Twenty-three states of the Union were dry by local option elections when we entered World War One; today every state sells beer and all but three hard liquor.

The conscript law of World War One prohibited the sale of all alcoholic beverages to men in American military uniforms; today, beer is sold in army exchanges along with ice cream, candy, soda pop and chewing gum.

There were no B29 Superfortresses, or high speed fighter planes in World War One comparable to those now used, but intricate me-

chanical war weapons today demand clear brains, bright eyes and steady nerves. If we needed sober soldiers to properly use the weapons of World War One we need them a hundred times more in this war.

During World War One we were not the "arsenal of Democracy," the "breadbasket of the world," and the final hope of starving millions in other lands as we are in this war.

In World War One we adopted wartime prohibition to conserve our vital materials; in this war we have hog-tied the good citizens with red tape and rationing regulations and at the same time permitted the drink traffic to waste those same materials with an impunity that would shame Satan himself.

I'll prove it to you.

### 1. ELECTRICITY

What time did you get up this morning? You got up by wartime. (Continued on page 3)



DR. SAM MORRIS



# THE SHEPHERD'S CHRISTMAS

(Continued from page one)

"powers that be," in Jerusalem, hear that a Saviour had been born!

A Saviour for the lowly, the ignorant and the poor! This, surely, is the meaning of this Scripture.

The rich have more money to spend for Christmas and think they can bring happiness to their loved ones by giving diamonds or automobiles or other costly and beautiful gifts. But these things do not make Christmas. What makes Christmas is to have the Saviour, and thank God, the poor may have Him as readily as the rich! The ignorant, the unlearned, the unsophisticated, the "lower strata of society"—the Saviour's birth was for such as these.

I remember a Christmas when we were very poor at Christmas-time, during my boyhood in west Texas. My father was deeply distressed because, without money, he felt he could not give his children the things that would make them happy. In desperation, after he saw us hang up our stockings in childish faith, notwithstanding his solemn warnings that there would be no gifts, my father pondered what to do. Then when we were all in bed he went out in the night, woke up the owner of the general merchandise store, and bought on credit the oranges and nuts and candy and a five-cent package of fire-crackers for every child's stocking. A blessed memory it is of his love and devotion. But he need not have put so much stress on these outward things. Thank God, Christmas was there in our hearts. We knew the Christmas story and the song of the angels, and the story of the virgin mother and her Holy Child is as sweet in a bare cottage as in a palace. Oh, when will we learn that God has His very best for the poorest and weakest in the world! So the angel of the Lord came to the shepherds that night and there told his wondrous story.

It is well for us to remember that our Saviour was born into a home of poverty. Joseph and Mary were undistinguished. Though both were of royal lineage, distantly, they had neither money nor standing that could gain them a room in the crowded inn. Mary must have been well content with a bed of straw. Her innocent babe was wrapped in swaddling clothes, not in a beautifully stitched and expensive layette. If the Baby Jesus heard the ox munching hay, or saw in the flickering light of a candle the stable walls, or was pricked by the rough straw, He need not have been, and I am sure was not, surprised. For He had come into a world as the humblest and weakest. Later He was to say to a prospective disciple that "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

In this same second chapter of Luke we find how the Baby Jesus was presented in the Temple. Mary brought a sacrifice, an offering, and she must needs be content to give the sacrifice which the very poorest people give, "a pair of turtledoves, or two young pigeons." I say Jesus was born into poverty.

## THE SWORD OF THE LORD

Entered as second-class matter, Sept. 22, 1944, at the post office at Newton, Kansas, under the Act of March 3, 1897.

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Published weekly. Offices: Newton, Kansas and 145 North Hale Street, Wheaton, Illinois.

Subscription Price: \$1.00 a year, Canada and Foreign Countries: \$1.50 a year.

He lived in obscurity in Nazareth, one of the least-known towns of Galilee, until he was thirty years old. His custom was to labor there in the carpenter shop.

Oh, blessed plan of God, which provided a Saviour for the meek and lowly in heart, for those who labor and are heavy laden! He who is personified Wisdom was called by the Pharisees unlearned! He who is Creator, God Almighty, come in human form, was accused of being possessed of devils! He Who had all the wealth of the world in His hands, as the Creator and Sustainer of all things, died with only one seamless garment as His estate; died between two thieves and was buried in a borrowed grave!

No wonder that when Jesus told the parable of the great supper, that supper when the Father makes a wedding feast for His Son, to which all men are invited, He had the master say to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21). No wonder we are told that "The common people heard him gladly." (Mark 12:37). No wonder that publicans and harlots, fishermen and farmers, beggars and lepers, thronged about Him. No wonder that a fallen girl could weep over His feet, or that a woman, twelve years with an issue of blood, could timidly reach down and touch the hem of His garment, or that the afflicted could challenge Him boldly, "Lord, if thou wilt, thou canst make me clean" (Matt. 8:2; Luke 5:12). So when the angel came to tell of the Saviour's birth, he was sent to poor, unlearned and humble shepherds in a field watching their flocks.

Hear this, laboring people! Hear this, poor people, ignorant people, little children! Jesus came to the meek and lowly in heart.

Are there rich people who would come to Jesus? Then they must be poor in spirit if they would see Him. Are there famous and learned and important people who would come to Jesus and find a Saviour? Then they must humble themselves like a little child, for "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Are there virtuous, moral people, well content with themselves for their righteousness, their church membership, their ceremonial rites, or their good deeds? Then they will never get to Jesus except they come like the poor publican, saying, "God be merciful to me a sinner" (Luke 18:13). Jesus is meek and lowly in heart.

Let this Christmastime, then, be a happy time for all who are poor, or weak, or sinful, or in trouble, for the Saviour was born just for such as you, and the proof is this, that the angel of the Lord was sent to announce the birth to these same shepherds in the fields watching their flocks by night!

## II. THE ANGELS

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

"And suddenly there was with the angel a multitude of the heavenly host praising God" (Luke 2:9; 13).

First there was one particular angel, "the angel of the Lord." Perhaps it was the same angel Gabriel who announced the conception to Mary, the same "angel of the Lord" who appeared to Joseph in a dream. Then the heavenly host appeared with him.

People who do not believe in angels can have no Christmas! The

angel of the Lord was a miraculous being, a wonder-worker, bringing a message from God Himself. The Bible is a book of angels, because it is a book of the supernatural. No angels—no Saviour! No angels—no gospel! No angels—no Christianity! Those who do not believe in angels do not believe in the virgin birth, do not believe in the atoning blood, do not believe in the inspired Bible. And Christmas is not worth having without all these.

Modernists really have no Christmas, in the Bible sense. When you have Jesus born as only the son of Joseph and Mary, without any divine predictions; when you have Him live a life with no miracles and have Him die the death of a martyr but not risen bodily from the grave, then you do not have Christianity! Christianity is a supernatural religion. Anybody who believes in Christ can believe that the angels came to announce His birth. Those who deny the angels deny the purity of the Lord's mother and make her a fallen Jewish girl and Jesus a bastard child. Those who do not believe in the angels make the Bible a human book, full of myths and legends and folklore and mistakes; a very good book, to be sure, but not nearly so good, the modernists and infidels think, as they themselves could write it! We had as well accept this fact at the very beginning, that the birth of Christ is not worth celebrating unless we accept the implications of all the supernatural that attended His birth.

No, if Jesus is a Saviour at all, then all the miracles in connection with His birth and life and death and resurrection and ascension are easily credible. I believe in the divine predictions of the coming Saviour's birth. I believe in His virgin conception and virgin birth without a human father. I believe in His perfect life, His atoning, substitutionary death, His resurrection from the grave. I believe He ascended to Heaven bodily, and is coming again the same way. Hence praise the Lord, I believe in the angels. The angel of the Lord, who announced those "good tidings of great joy, which shall be to all people," is as historically credible as Christopher Columbus or George Washington or Abraham Lincoln. That heavenly host who appeared in the bright light which was the glory of the Lord, is as real to me as the choir of three hundred voices who sang the "Hallelujah Chorus" in a great revival campaign in Buffalo, New York, last April.

Angels? Why certainly there were angels when the Saviour was born.

There is a sense of growing expectancy as Christmastime draws near, in every household across the land, and in every land where they really celebrate Christmas. Weeks before Christmas my office force is helping me get names for a Christmas letter. I think; what shall I get for my wife? for Grace? for Mary? for Elizabeth? for Jessie Ruth? for Joanna? for Sarah Joy? or for my office workers? And months ahead of time I plan my preaching schedule to be home for Christmas. Once I got home Christmas day, and the Christmas tree and all the presents were left intact until Daddy should arrive. I plan copy for the Christmas issue of "The Sword of the Lord" a month ahead of time. Stores get out their decorations; Christmas stocks are bought months and months in advance. What a stir of preparation, I say, as Christmas draws nigh!

Can you imagine, then, how the angelic hosts prepared for the first Christmas? Before the world began, Christ Himself and the Father had planned for it. Centuries past, prophets had been inspired to write of it; Moses, Isaiah, David, all knew of His coming in advance, and Isaiah had promised that He

should be born of a virgin. (Isa. 7:14) Micah had said He must be born in Bethlehem. (Micah 5:2) God had brought it about that some time before, the emperor at Rome had decreed that everybody should go back to his ancestral home to be registered for taxation. The emperor little dreamed that this was only a preparation for the first Christmas; that God Himself would fulfill His promises and that the Saviour would be born in Bethlehem. I think that the angels entered into this glad secret more joyfully than anybody ever helped to trim a Christmas tree, or made paper chains, or strung cranberries and popcorn, or wrapped packages, or cooked a turkey or fruit cake, or packed little stockings, or lighted the candles!

How the angels must have rejoiced as the day drew nigh. I think there was a holy competition among them. All the angels in Heaven must have gathered to watch, unseen, as Gabriel made himself known to that pure, sweet, virgin girl, Mary, and told her that she was to become the mother of the Saviour! Poor, troubled Joseph went about his duties with a troubled, sad heart. "Who would ever have thought it of Mary? Mary, the pure, the sweet, the innocent!—and now to have a child out of wedlock. How could it ever have come about that Mary should fall into sin!" So he must have mused when he found that Mary was to have a child. The angels knew the secret, and once when troubled Joseph lay in sleep God sent an angel to reveal to him, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:20-21). How the angels rejoiced in that! I can imagine that every angel and cherubim in Heaven hugged themselves in joy. They could hardly keep the secret from the human race, the ones to whom they ministered, these frail human beings of whom the angels are the guardians and ministers!

Why, the angels must have been listening in with dear Simeon, that just and devout man, when "it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." (Luke 2:26). I think the heavenly hosts of angels gathered around to set the star on its journey, the star which was seen of the wise men in the East; and many angels, no doubt, encamped around about these wise men who feared God, and delivered them, on their journey to the place where the Saviour would be found.

An angel appeared to Zacharias and promised the birth of John the Baptist, the forerunner, who was born six months before Jesus. Why, angels had to do with everything concerning the birth of the Saviour, almost, it seems. It is no surprise, then, that the angel ministered to Christ in the Garden of Gethsemane; that angels stood by the open sepulchre or sat upon the stone which one had rolled away from the door. It is no surprise that when Jesus ascended into Heaven and the disciples gazed after Him with awe "two men stood by them in white apparel (angels); Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11).

Certainly angels had to be at the birth of Christ. It would have been a strange Christmas with no angels!

Could there be jealousy among the angels? I think not, among those sinless and lovely beings who are the ministers of the heirs of salvation, those who walk into the presence of a holy God, unashamed. But it seems that every angel of God must have wanted to

do something, to have some small part in announcing the birth of the Saviour. A good football coach, when his team has almost won a game safely, often sends in all the substitutes who have worked hard, so they can earn their letters, and everybody has a chance to try. Sunday School teachers, putting on a Children's Day program, try to find something that every child can do. So I think God made every angel of the universe happy by letting them join that heavenly host who shouted "Glory to God in the highest, and on earth peace, good will toward men!" So the glad event was announced, and I think that the angels went back about their duties happier for having announced to the shepherds that a Saviour had come, than they would have been to direct a flaming comet across the sky or to change the tides or seasons, or set a new sun in the universe!

All true believers, little children in whose heart faith comes so easily, older and harder hearts who find the world too much with us and our ears too dim to hear, our eyes too nearsighted to see holy things, will be wise this Christmas if we listen ever so closely and see if we can hear again an angel speaking the message, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord!" It will be a sweet Christmas if we can hear faintly the angelic host proclaiming "Glory to the God in the highest" and announcing "Peace on earth, good will toward men." Oh, may our poor human eyes, this Christmastime, see a little of the glory of the Lord shine round about us! What is a Christmas without angels and the glory of the Lord?

## III. THE MESSAGE

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

\* \* \*

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-11; 14).

"Fear not," said the angel. The shepherds were "sore afraid," but they need not have been. Angels seem to love men with a holy love. They guard us, deliver us, report back to Heaven about us. They are intensely interested in all we do. This angel surely loved these shepherds and wished them well. He came to bring them good tidings, so he said to the frightened men, "Fear not."

When Zacharias saw the angel who came to announce to him, in the temple, the coming birth of John the Baptist, "he was troubled and fear fell upon him," but, the angel came to Joseph in a dream to announce the birth of Jesus, he said, "Fear not to take unto thee Mary thy wife." Even Mary blessed, blessed Mary, most blessed among women, who had sought and found favor with God, "when she saw him (the angel), she was troubled at his saying." But again, "the angel said unto her, Fear not, Mary." Angels are always having to tell me not to be afraid. What a pitiful commentary upon a sin-

(Continued on Page 6)

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# Booze And The War

(Continued from page one)

What do you mean by wartime?

In order to save electricity the government passed a law running our clocks ahead one hour and forcing the working people of the nation to get up an hour earlier, open their places of business an hour earlier, close them an hour earlier and go to bed an hour earlier in order to save electricity.

But every night across the nation cocktail lounges, hotel bars, beer taverns, night clubs, roadhouses, and honky tonks with big blazing neon signs, bright lights, and nickel-in-the-slot-machine juke boxes, electrically operated, have operated until the wee hours of the morning, drinking up and wasting that same precious electricity.

## 2. SUGAR

Soon after Pearl Harbor it became evident there would be a shortage of sugar. The government rationed it. Before a housewife or mother could obtain the stipulated one-half pound each week for each member of her family, she had to sign a rationing certificate. When she signed it she had to tell how much sugar she had on hand. If she had more than six pounds, she was an old unpatriotic, un-American hoarder. But when American women went on sugar ration, the distillers had a four year supply of hard liquor already stored up and hoarded away in the warehouses, and the government permitted them to operate for many months longer, using sugar and high test molasses at the rate of 1,250,000 tons per year. Moreover, the distillers were given an August "holiday" during which time they were permitted to manufacture in one month as much as they normally manufactured in a year.

Churches were refused sugar for banquets, lunches and dinners but who has ever heard of sugar being refused to a cocktail lounge?

The governmental leaders admitted there was plenty of sugar in Cuba and Puerto Rico but said we didn't have shipping facilities to transport it. Yet last year some 14,000,000 gallons of rum and gin and other booze concoctions were shipped into America from Cuba and Puerto Rico. And one shipment of 10,000 cases of rum went all the way around up to Portland, Oregon, was held up by custom officials and sent back because it lacked 3 drops of juniper oil per bottle to give it the authentic flavor!

Shipping space and sugar for booze but none for the American mothers and housewives! That's what I am talking about.

## 3. RUBBER

Here is another example.

Immediately after Pearl Harbor it became evident that we were going to have a rubber shortage. Milk men were not permitted to obtain tires for retail delivery of milk. Grocery men were refused tires to deliver groceries in retail. Laundrymen were likewise refused tires to gather up and deliver laundry. Ministers in many instances were refused tires to carry on the work of the Lord. But under the pretense that beer was a food, the beer trucks were allowed tires to deliver beer to the night clubs, roadhouses, honky-tonks and juke joints. I have never heard of a beer truck out of circulation because it couldn't be furnished with tires.

## 4. STEEL

Take another example.

The WPB launched a scrap-iron drive and urged people to gather up all of the old broken stoves, bed springs, worn out plows, wrecked cars, abandoned street car railings and junked iron to assist the war progress. There was a dire shortage of steel and we needed it to build ships, make tanks, guns, jeeps and peeps, etc. So the American public, in a blaze of pa-

triotism, nobly responded and piled our court yards and school grounds high with iron and steel junk.

But right along the WPB has permitted the distillers to waste steel and the brewers to do likewise. For example, during one ninety day period last winter there was manufactured for one Louisville distillery some 20,000 brand new whiskey barrels. Each whiskey barrel had on it six iron hoops that weighed two or more pounds. There was from twelve to fifteen pounds of iron or steel to each barrel and there were 20,000 of the barrels. In other words, over a hundred tons of iron and steel were thus wasted making whiskey barrels for just one distillery. Yet at the same time the government was begging and pleading for scrap iron. And remember that was only one of many distilleries.

Eighty thousand tons of pure virgin steel were allocated to the brewers at one time out of which to make beer bottle caps.

That's what I'm talking about. The government has urged the good people to save but permitted the booze traffic to waste the same material.

## 5. TIN CANS

Take another glaring example.

Tin has been one of the main materials in the production of war weapons of all kind. There has been an acute shortage of it. Tin cans have been replaced in your stores by glass jars, bottles, cartons and other make-shift containers. Children have been urged to collect tinfoil wrapper from chewing-gum, Hershey Bars and other confections. Families have been required to turn in the collapsible tubes from tooth paste before they could purchase new supplies. Men have been required to exchange the empty tubes before they could purchase new tubes of shaving cream. Millions of patriotic housewives have been bombarded over the radio and in the newspapers to save the empty tin cans from their kitchens. According to The Times information Bureau of Washington there were 255,513 net tons of tin cans collected in 1943.

The WPB arranged with the brewers and soft drink distributors whereby they were permitted to collect the big gallon sized number 10 cans and larger cans from the hotels, restaurants, cafes and other institutions and use half of what they collected to make bottle caps. For the brewers that meant one and one-half per cent of tin used by the country in cans. That seems like a very small amount but one and one-half per cent of the tin cans collected last year amounted to over 380 tons of steel. And remember it was turned into beer bottle caps by the brewers!

And according to the press reports this year while patriotic housewives are saving tin cans to help win the war there will be one billion cans filled with beer and shipped overseas.

It is the same old story. Good people must save to help win the war but the booze traffic is permitted to waste the same material.

## 6. TRANSPORTATION

Take another example.

Look at the transportation situation.

This is one of our biggest bottlenecks of the war.

Refrigerator cars needed to transport food supplies have been used to transport beer. Tank cars that should have been used to transport gasoline and fuel oil to alleviate shortages along the Atlantic Coast have been used to ship California wines across the middle west and to the eastern New England states. Ships, plowing the deep for foreign ports amid the sub-infested seas,

have been loaded with huge cargoes of beer. Transcontinental passenger trains with people crowded in the isles and standing in the vestibules for lack of space have pulled along club cars and plentiful supplies of booze.

Beer of various brands and flavors is found in all remote sections of the nation, east, west, north and south. Day and night big beer trucks with six, eight, ten and sometimes twelve big tires, rumble up and down our highways, meeting and passing each other loaded with beer and empty bottles in order that beer drinkers in every locality may obtain his or her particular flavor of brew. The national WCTU research department estimated that 15,000 beer trucks delivered 2,500,000 truck loads of beer last year and burned up 10,000,000 gallons of gasoline.

Plenty of shipping space, trucks, tires and gasoline to meet the demands of beer drinker's drinking pleasure but no spare cars, tires or gasoline for good people to make pleasure trips with their families!

I'll tell you it is a great world. It reveals the death strangle hold the booze traffic has upon the throat of this government.

Whatever may be a person's views of peacetime prohibition, no fair minded, honest, patriotic American citizen should condone all of this waste, muddled inefficiency, and hampering of our war efforts while thousands of our boys bleed and die on battle fields around the world.

## ARGUMENTS AGAINST PROHIBITION

The wets say: "We tried prohibition once and it didn't work." Yes, and so did we try world peace once, too, and it didn't work. We spent billions, sent millions of our young men to Europe to bleed and die, beat Germany to her knees and then sank our ships in token of our desire for world peace. Now we are fighting the battle all over again on a bigger and more bloody scale than ever.

What do the God fearing, Bible-believing, humanity-loving, men and women of this country intend to do about this liquor question? We thought we had the booze traffic whipped but we found that it was only beaten to its knees. It made a comeback and now we have on our hands a bigger and more bitter war than ever with it. But we don't propose to leave the field. We shall fight it all over again and by the grace of God we expect to win. We are already winning. In the state of Kentucky there are 120 counties and 84 of them have already returned to prohibition. In the state of Alabama there are 50 dry counties and only 17 wet counties. Everything north of Birmingham is under prohibition. In the state of Texas there are 254 counties, 140 of them have total prohibition and 70 more are partly dry by precinct elections. In the state of Illinois nearly a thousand townships, road districts, and other political precincts have voted back to prohibition. In the old wet city of Chicago there are 120 precincts that have voted back to prohibition. Prohibition sentiment ranges throughout the middle-west, southwest, and southern states.

## "CAN'T ENFORCE PROHIBITION"

Foolish people argue that prohibition can't be enforced. They say that the American public won't obey a law they do not like.

How about the income tax law?

People don't fill out income tax returns and pay on them because they want to. They do it because they are afraid of the government. A government that can enforce the income tax law can enforce a prohibition law if it wants to. And when the Washington politicians want to save this country from the ravages of rum as badly as they want your money to boondoggle with and perpetuate themselves in public office, then they will enforce prohibition laws.

A government that can make 120 millions people stop buying sugar, gasoline, coffee and shoes can make them stop buying booze if it wants to.

Fifteen or twenty million young men in this country didn't want to be soldiers in this war and would not volunteer. But that made mighty little difference to the government. It passed a conscript law and forced them to become soldiers whether they wanted to or not.

A government that can make 12 or 15 million young men leave their homes and their fathers and mothers and go out to bleed and die on world battle fronts wouldn't be overburdened to make a few thousand bootleggers stop peddling hooch down the back alleys after dark.

A government that expects to establish and enforce world peace around the globe ought not to have too much difficulty in establishing and enforcing prohibition around its own back doorsteps.

The only trouble about people who say prohibition can't be enforced is that they have never used their heads for anything but a hat rack. They should do a little thinking for themselves and stop letting the wet newspapers and the wet politicians and the booze drinkers make suckers out of them.

## "SOLDIERS OUGHT TO BE PERMITTED TO VOTE"

Perhaps the biggest argument used by the wets against prohibition is their contention that it is unfair to vote prohibition on the country while the boys are away and can't vote.

Why didn't they let him vote on conscription?

That was a matter ten thousand times more important to the soldier than is the mere matter of drinking alcoholic beverages. It involved personal liberty, home, life and death.

The boys didn't get to vote on that issue. They had no say-so about it. Congress and the President voted on that issue for them. That was a wonderful opportunity for the liquor crowd to speak up and say, "Just a minute, Mr. President! Just a minute, Mr. Senator! Just a minute, Mr. Congressman! Be fair about this thing now! That involves the love, life, liberty and death of millions of young men and don't you pass that without giving them some say-so on the issue."

But ladies and gentlemen, they were as silent as the tomb.

They were not heard from.

Why?

I'll tell you. The conscript law did not involve their wicked, degrading, debauching, crime breeding traffic.

So they weren't interested.

But prohibition does involve their business and so now they are out shouting to the house tops against prohibition in the name of the soldiers when in reality it is not the soldier they are interested in but their own nefarious business.

They can't defend their traffic on its own merits so they seek to defend it under the pretense of defending the rights of the soldiers.

Such patriotic hypocrisy is enough to shame the devil.

## THE CHURCH VERSUS THE HONKY TONKS

Speaking about the conscript law calls attention to another very startling fact; the contrast between the contribution of the church and the contribution of the drink joints to America's fighting manhood.

The boys who came up in the draft to be examined that had been reared in Christian homes, who went to Sunday School and church and were Christian boys, nearly always passed the physical tests. Their Christian ideals, training and environments contributed to their physical wellbeing. I know of one Sunday School class of 39 young men and all of them are in the armed service. I spoke in a Presby-

terian church in Illinois where 138 young men had been examined from its congregation and all of them were accepted as physically fit. Another church with which I am familiar had 238 young men from its membership and 234 of them were accepted. Over 500 young men have been examined from the membership of the First Baptist Church in San Antonio, Texas, where my family holds membership and there have been less than a dozen rejected so far as we can learn. It is that way all over the nation.

But wait a moment. In one city over 1,300 young men have been rejected for venereal disease. In one Kentucky county during one six months period more than 20 per cent of the boys examined were found infected with venereal disease. Over 16,000 have been rejected from the draft in the state of Kentucky for venereal disease. There were 45,000 among the first million examined who were rejected for syphilis. More than that were found infected by other venereal diseases.

Last year 726,000 registrants for military service were infected with syphilis.

Where did they catch it?

They didn't get it going to church.

They didn't get it in Sunday School or around the family altar.

Most of them caught it while on wild escapades around the beer taverns, night clubs, cocktail lounges, roadhouses and honky tonks with the "pistol packing mamas."

That means that when Uncle Sam needed clean, strong, healthy young manhood to fight and bleed and die on world battle fronts he found it primarily among the Christian forces of the nation.

The booze dives and drink shops spawned a bunch of slick-haired jelly beans, red-eyed lounge lizards, pimple-faced jitterbugs, deadbeats, bums, culls and cutbacks who were eaten up with venereal disease or otherwise degraded and debauched until they were unfit for military service.

Now don't misunderstand me. I do not say that all who were rejected from military service were of that type. There were many fine boys from clean families who were unfit for military service. I am talking about those who were rejected for venereal diseases and other causes produced in connection with their booze sprees.

There were a million or so of those.

That's the difference between the contribution of the church and the honky tonks to the fighting young manhood of America.

These clean boys have gone out by the thousands to bleed and die on the bloody battle fronts of the world and these booze-soaked culls and cutbacks have remained at home, crowded the booze dives and made whoopee, wasting sugar, rubber, iron, tin and other vital materials needed by the good boys to win the war.

## THE FALL OF MANILA

Here is what I am talking about.

This is a concrete example of it. Lieutenant Colonel Warren J. Clear, U. S. A., writing in the July issue of *Readers Digest* for 1941 about the fall of the Philippines, tells this story. He says that on the night before Manila fell, the whole island was smoke-beclouded from guns, burning buildings, flaming docks and ignited fuel supplies. There was the rumble and roar of guns along the battle line at the outskirts of the city.

He went down into the city to get passage on a boat to Corregidor. The big Manila Hotel was a blaze of light and revelry. While the more stable element of the city were at home preparing for the ordeal that was only a few hours away, the less stable element had gathered down at the big hotel for one last historical binge. American and English men in white

(Continued on Page 5.)



# Was Jesus The Son Of Joseph Or The Son Of God?

(Continued from page 1)

when, where and by whom was He called the son of Joseph? When the Pharisees were offended in Him because He said, "I came down from heaven," and "I came forth from God," they, His enemies said, "Is not this Jesus, the Son of Joseph?"

But His disciples, the four evangelists, the apostles, the prophets, and Jehovah called Him, again and again, more frequently than by any other name, "The Son of God."

St. Matthew, who was chosen to write the Gospel for the Hebrews and is believed to have written it within a few years after the ascension of our Lord, says, "Now the birth of Jesus Christ was on this wise," and goes into detail about the virgin birth. Luke, the physician, devotes two whole chapters to the miraculous birth of both Jesus and John, the one being born of a virgin, and the other of a married barren wife, "who hath also conceived a son in her old age," the Angel Gabriel said. Do barren women of old age bear children without divine intervention? Must we reject this miracle also?

These men do not recognize the significance of the fact that the one chosen of God to tell in detail the story of the virgin birth "in violation of biological law" is the beloved physician, Dr. Luke, the one of all men who knew Jesus who would be most likely to reject it. They would doubtless make a point of it had it been related alone by the publican Matthew or the fisherman John, but God chose His witnesses with discriminating care and delegated that part of the life of His divine Son to the physician Luke, the one least likely to be deceived or inclined to accept it. They are rejecting the testimony of the most competent witness. If the story told by Dr. Luke is founded upon falsehood and is a literary fable, as Dr. Crapsey says, the most beautiful story in the life of Christ falls to the ground.

Those who deny the virgin birth contend that there are not a sufficient number of witnesses. How many witnesses does God require to prove His Word? The silence of the others is construed by Mr. Rose as reported in his sermon of two weeks ago, "as not denying directly but by implication and by every rule of logic" the testimony of the other two. By that rule of "logic" one could destroy the authenticity and truthfulness of almost every statement in the New Testament concerning the life and deeds of Jesus. If we must reject all truth concerning which one or more of the Disciples are silent, you have destroyed the life and personality of Jesus Christ—human and divine. If two witnesses are not enough to establish His virgin birth, then the story of the ascension, told alone by Luke and Mark, and the resurrection of Lazarus told alone by John, falls to the ground. Then there was no star of the East, no Holy Innocents slain by Herod, no heavenly host proclaiming "peace on earth, goodwill toward men," as told by Luke and pronounced "The most beautiful story ever written."

The story of His virgin birth is no more wonderful as a miracle than the story of His life, His death, His resurrection, and His ascension, all of which rests upon the testimony of eye-witnesses or inspired biographers. The silence of the others about any one fact, on the contrary, proves that they accepted it.

Jesus is said never once to have referred to His virgin birth. We do not know all that Jesus said. John says, "If every one of the things that Jesus said and did were written I suppose that even the world could not contain the books."

We are told that after His resurrection on the way to Emmaus with two of His disciples, whom Rev. Rose says were silent in their discussion about the virgin birth, that Jesus, "beginning at Moses and all the prophets, expounded unto them in ALL the scriptures the things concerning Himself." If that is a statement of fact, it is unlikely that Jesus omitted Isaiah's prophecy, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Doubtless also he quoted Isaiah 49:1 and Jeremiah 1:5, both of which foretell His virgin birth.

We are told that Mark's Gospel says nothing about the virgin birth. It is not surprising that Mark should not tell as much in sixteen chapters as Luke tells in twenty-four and Matthew tells in twenty-eight. Mark, writing for the Gentiles, obviously begins his story with the manhood ministry of Jesus, but in the absence of specific denial confirms it in his first paragraph. "The beginning of the Gospel of Jesus Christ, the Son of God."

It is said that John makes no reference to the virgin birth. Neither does John tell of the Transfiguration, though he was one of the three disciples whom Matthew, Mark and Luke say was there. More than any other one of the disciples John refers to Jesus as "the Only Begotten Son of God." Does he mean begotten of Joseph or begotten of God? The word begotten is defined in the Century dictionary, "to generate, to procreate, to bring into existence." And this disciple who leaned on His bosom at the last supper, repeatedly called Jesus "the only begotten Son of God."

But how about Paul? Mr. Rose said in his sermon as reported two weeks ago, "Paul never heard of the virgin birth, or hearing it placed no credence in it."

That is a most amazing statement when one remembers that Saint Luke who wrote the Gospel commonly called "Paul's Gospel," was the faithful companion of St. Paul for years on his missionary journeys, going with him into Asia, Macedonia and Rome. Nearly all we know about St. Paul and the early history of the church was written by Luke. Luke, who wrote in detail the story of the virgin birth, was the secretary and physician to St. Paul and covered in the Acts of the Apostles, which he wrote, the life of Paul for a period of nearly thirty years. It is incredible that these two disciples, each of them giving their lives to the work of founding the church of Christ had not talked over the events in the life of Christ or that Paul would doubt the testimony of Luke.

If St. Luke cannot qualify as a truthful witness for our Lord he cannot qualify as a truthful witness for St. Paul, and you would have to cut out Paul's 30 years of missionary activity, and all his marvelous miracles, even to the restoring of life to the dead Eutychus who fell down from the third loft, and the miracle of his own recovery when stoned and left for dead, and the handkerchiefs and

aprons carried from the person of St. Paul that restored the sick, related by Luke. All must go with the virgin birth if St. Paul is a fabricator.

Luke wrote his Gospel in connection with the missionary ministry of St. Paul. If you destroy the value of his testimony, supported by St. Matthew, about the virgin birth, you destroy the value of his testimony about the life and miracles of St. Paul.

If he cannot as a truthful historian and capable physician be relied upon for the one, he cannot be relied upon for the other. Who wrote the story of St. Paul's miraculous conversion? Who reported his travels, his ship-wreck, his marvelous speeches before kings and commoners, at Athens and at Ephesus? Luke, the biographer of Paul and Jesus!

Think you for one moment that Paul would have chosen him for his companion, his physician and his biographer if he could not rely upon his testimony, and disbelieved the story he wrote of the life of the Lord? Such a supposition is beyond human credulity. No doubt Luke was with Paul when he wrote it, as the time of his Gospel is fixed about the year of our Lord 60, when Paul was in the midst of his activity. It is a highly significant fact that God chose the same Evangelist to write the book of Luke with the story of the virgin birth and the book of the Acts of the Apostles. No such signal honor came to any other one of the Evangelists. It is a further significant fact that both books are addressed to the same Christian nobleman, Theophilus, a man of intelligence and distinction. It is hardly possible that Luke would attempt to confirm the claims of Christ by the invention of such an incredible tale as the virgin birth if it were not founded upon fact.

Introducing his Gospel Luke writes, "It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou has been instructed."

Writing to the same person at a later date he begins "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach until the day in which He was taken up."

My friends, to throw out the testimony of St. Luke is to destroy the New Testament and lose your Christ!

Writing to Timothy St. Paul says, "All scripture is given by inspiration of God." Undoubtedly he referred to Luke's Gospel, the Acts of the Apostles and his own epistles, confirming all that Luke wrote concerning the virgin birth, the wise men, the star and the angelic host. Those who deny the virgin birth do not seem to realize that they are denying the power of Almighty God, the Creator of all human life, to generate an only begotten Son without the intervention of man. They have not yet discovered the father or mother of Adam, neither of whom, evidently, had a biological birth. If God could bring human life into the world without the co-operation of either father or mother, He doubtless could without father alone.

Anticipating the denial of the virgin birth, the angel Gabriel said to Mary, who had asked "How shall this be seeing I know not a man?" "With God nothing shall be impossible."

Reverend Rose challenges me to answer a question about the first three verses of Paul's letter to the Romans. "concerning his Son Jesus Christ, which was made of the seed of David, according to the flesh." I see no difficulty in that whatever. Mary, the virgin mother, was of the seed of David

through the line of Nathan his eldest son, as told by Luke, as Joseph was of the seed of David through the line of his youngest son Solomon, as told by Matthew, making Jesus heir to the throne of David both through the legal and royal line of inheritance—"of the seed of David according to the flesh."

That is evident from Paul's letter to the Galatians to whom he writes, "when the fullness of time was come God sent forth His Son made of a woman." He says nothing about the "biological" part which Joseph played in the birth of Christ, according to modernists.

In the beginning of his epistle to the Hebrews, the Apostle Paul writes, "For unto which of the angels said he at any time. 'Thou art my Son, this day have I begotten thee?' And again, 'I will be to him a Father and he shall be to me a Son?' Are we to understand that quotation from the second Psalm, repeated also by Luke in the Acts of the Apostles, as meaning a begotten son of God in the same sense in which those who deny the virgin birth of Jesus are begotten sons of God?"

Finally, Mr. Rose appeals to the genealogies of Matthew and Luke as destroying faith in the virgin birth. In support of his interpretation of St. Paul, he says, "This is no more than Matthew and Luke admit in their genealogies. They make no such admission; they confirm the virgin birth."

Matthew begins with Abraham and moves forward saying from beginning to end. "Abraham begat Isaac, and Isaac begat Jacob," and so on down until he comes to the last two before Christ, when he concludes. "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ." He does not say that Joseph begat Jesus. He does say that Joseph was "the husband of Mary, of whom was born Jesus." But why does Mr. Rose accept Matthew's genealogy to prove his case when he immediately rejects his account of the virgin birth which follows? What right has one to accept only that part of one's testimony which supports his interpretation and his denial of another part? You cannot prove that a witness is false in one instance by establishing his veracity in another. It is a species of mental gymnastics to accent only that part of one's testimony which supports one's denial of another part. As for Luke, he specifically denies the fatherhood of Joseph in his genealogy.

Luke begins at Joseph and goes backward to Adam, saying, "And Jesus began to be about thirty years of age, being, as was supposed, the son of Joseph."

Whose Son then was Jesus who is called Christ? It is not irrelevant to say, "He is of age, ask Him."

When the young man whose eyes He had opened had been cast from the temple by the enraged Pharisees, Jesus found him and said, "Dost thou believe on the Son of God?" He answered, "Who is he Lord that I might believe on Him?" And Jesus said unto him, "Thou hast both seen Him and He it is that talketh with thee."

He asked of his disciples "Whom do men say that I, the Son of Man, am?" and when they had answered "one of the prophets," He asked, "Whom say ye that I am?" Peter said, "Thou art Christ, the Son of the living God." Jesus did not rebuke him, He commended him saying, "Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

When the high priest said at the trial of Jesus "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God." He answered, "I am." Both at His baptism and His

transfiguration God acknowledged Him in a voice from heaven saying, "This is my beloved Son in whom I am well pleased."

Rev. Rose, in his sermon denying the virgin birth, quoted the answer of Jesus to the young man who addressed Him as Good Master, "Why callest thou me good, there is none good but one, that is God." These words were quoted as a denial by Christ of his own deity. "He disclaims deity," the preacher said, "and rebukes the young man who called him 'Good Master.'" On the contrary Jesus confirmed His deity when He said, "There is none good but God," for either He was God—or He was not good.

If Jesus was not born of a virgin then Mary was not a good woman: for Joseph found Mary "great with child" and "before they came together." What a fearful imputation to put upon the Virgin Mary! I resent this assault upon the character of the mother of Jesus.

To state the case plainly, if Jesus was not begotten of God and conceived by the power of the Holy Ghost, then He was begotten by ordinary generation, by two unmarried and immoral people who invented the most extraordinary story of the virgin conception, as Elbert Hubbard says, "to cover up their sin," and put it over on St. Matthew and St. Luke and the Church Universal, Catholic, Greek and Protestant, for two thousand years. What a horrible conception of the birth of the Son of God!

If that be true then Christianity is founded upon a colossal fraud. But it is false!

The most supernatural thing claimed for Christ was His extraordinary and divine generation. Take that away and you destroy the God-man of the Holy Bible.

My friends, those calling themselves modernists were not the first to make this sacrilegious charge. It is evident that the story of the virgin birth was denied by His enemies in the day of our Lord. In the eighth chapter of John there is a running fire of controversy between Jesus and the Pharisees. Driven into a corner they said to Him, "We be not born of fornication; we have one Father, even God." Jesus indignantly answered the shameful imputation, saying, "I proceeded forth and came from God.....Ye are of your father the devil." A little later to the same group of scoffers who rebuked Him for saying, "Abraham rejoiced to see my day," He replied. "Before Abraham was, I AM."

Was Joseph the father of that Son who was before Abraham? Jesus said No!

When? In His reply to His

(Continued on Page 7)

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# The Unequal Yoke

—Continued from page 1.

Once I was in a great revival in Greenville, Texas, and found that young men of the churches had been led into the DeMolay Lodge by older Masons, particularly by some preachers. When I preached plainly on this subject a young man came to me greatly troubled and explained that they always had prayer at every meeting of the DeMolay. I had just been told that the DeMolay Lodge regularly had dances, and so I said to him, "Do you have prayer at the dances?" "Oh yes," he answered, "we begin every dance with prayer." Do you believe that God heard and was pleased? Lodges may have the outward form of righteousness, but they are a snare to any Christian who enters them. May God have pity on the preacher who leads the prayer asking God to bless the dances held by the lodges! It is a sin to be yoked up with unbelievers!

Saved people who yoke up with unbelievers lose their testimony, lose their influence until sinners can tell no difference and see no reason to be alarmed at their own wicked state.

## Lodges Filled With Unbelievers

One who joins any of the principal secret orders violates this command of God not to yoke up with unbelievers. I will readily admit that there are many converted men in the secret orders. I know many good men who have done wrong about this matter. Many preachers have. My own father made this mistake. But it is certainly true that not all the men in the lodges are Christian men. They are not required to be, they are not expected to be. A man does not need to profess to have been born again to be a good Mason, Odd Fellow, Elk or Klansman. A man who becomes a Mason must profess to believe there is a Supreme Being in whom he puts his trust. But that God may be the god of Mohammedans, the god of Buddhists or the god of the American Indian or any heathen deity. The orthodox Jew who believes that Jesus Christ is the bastard son of a Jewish harlot, an impostor and deceiver, still makes a perfectly good Mason and is received without any request that he take the Lord Jesus Christ as his Saviour.

There are Masonic Lodges in India that use the sacred Hindu writings for the Greater Light on the altar, instead of the Holy Bible. The sacred writings of any group which believes in a "Supreme Being" are acceptable enough for Masonic ceremonies. This means that while Masonry is a religion, it is not the Christian religion. The god of Masonry need not be the God of the Bible, the true God, and the Bible of Masonry need not be the true Bible. I am simply saying that when one joins a Masonic Lodge, or any other major secret order, he is yoking together with unbelievers, and directly violating the command of God, by binding himself with those, many of whom do not profess to have trusted Christ as Saviour.

When as a young minister I followed the advice of preacher friends and asked to be made a Mason, I was shocked beyond measure to learn that the man who had the leading part in initiating me as an Entered Apprentice, was a man who did not believe in the miracles, the virgin birth, the bodily resurrection nor anything of the kind. He was an out-and-out rationalist and the most influential member of that lodge! A man of profane language and infidel belief,

yet preachers in that lodge deferred to him and followed him! Young, inexperienced, and not knowing much about what the Bible taught on that subject, yet I felt then that I was out of place in the company of such men. I feel the same now. I asked God to forgive me, and I have never been back since. Since I have read all authorized Masonic literature I could find, Monitors, Burial Service, Masonic Encyclopedia, New Age Magazine, The Men's House and much else besides. And the more I read the Bible, the more certain I become that the religion of Masonry is not the religion of being saved by being good, not a religion of being saved by the blood of Christ. Masonry, like other lodges, teaches that God is the Father of all men alike, without people needing to be born again. The burial service of an unsaved Pharisee, conducted by a Masonic or other lodge, would be the same as for a soul winning preacher. Masonry does not teach that men need to be born again, does not show a man how to be born again, does not even require a personal faith in Christ, does not ask the applicant for membership to confess Christ as Saviour. The result is that saved and lost alike are in the lodge together. The unsaved have as much influence as the saved, usually more. The Christian man in the lodge is not the highest type of Christian, not the vigorous, aggressive, soul winning Christian leader. The unsaved group dominates and sets the program for those compromising Christians who join with unbelievers in the lodges.

## Other Orders As Bad as Masonry Or Worse

I have used as an example the Masonic Order for several reasons. It is the most ancient, probably the best known, and one of the best of the orders, but it is unchristian, contrary to the Bible, and largely filled with unbelievers. What is true of Masonry is true in like manner of every other secret order which I am familiar. They all receive members who do not profess to have been born again on the same basis as children of God. All alike encourage lost men to believe that they can be saved without the blood of Christ, that all one needs is to live up to his vows. Remember that the one, plain, unmistakable command of God on this matter is that Christians should not yoke up with unbelievers. Whatever else good or bad you know about the lodges, you must admit, and all informed people do admit, that the lodges do not demand a change of heart as a requirement for membership.

## Lodges Do Much Good

You may say that lodges do much good and I do not deny it. I am glad for all the orphan children cared for by Masonic and Odd Fellows orphan's homes and all crippled children treated by the Shriners. But if that is the reason for joining a lodge, there would be a far better reason for joining the Roman Catholic Church. While Masons take care of the children of Masons, or of elderly Masons and their wives, Catholics throughout the world have given a wonderful example in the care of orphans and the poor and the old. Honest men must admire the unselfish Catholic sisters who usually make no distinction between the Catholic and Protestant in their benevolent institutions. Yet I cannot agree that New Testament Christians ought to join in with the Roman Catholic Church. While I honor Catholics for all the good

deeds they do, yet I do not believe that Roman Catholicism is Bible Christianity, nor that saved people should join them. No, good deeds done by some lodges, whether selfishly or unselfishly, are no reason for Christians joining with them and thus disobeying that plain command of God, "Be ye not unequally yoked together with unbelievers."

## Good Men In The Lodges

My critics will say "that the lodges have many good men, and I grant it freely. I believe that in most of the lodges, perhaps all, there are many good men, even converted men, who love God and want to serve Him. I am sorry to say, there are thousands of preachers who are members of the lodges. But that does not make it right, and one should not join the lodges because somebody else did. Many preachers use tobacco though it defiles the body, grieves the Holy Spirit and sets a sorry and filthy example before the world. I cannot follow their example. Many preachers attend the lewd and vulgar modern picture show. They ought not to do it, and I cannot follow their example. If there are good men in the lodges, they are there contrary to the plain command of God who said, "Be ye not unequally yoked together with unbelievers." We should not follow them in their sin.

There are Christian people in lodges, but I remind you that they are not the happiest nor most useful Christians. Through these many years I have been carefully watching to see if I could find a man active and high up in the lodges and at the same time a successful and fervent soul winner. I find that soul winning and lodge membership do not go together. The man who disobeys God about yoking together with unbelievers, loses power, loses testimony, and usually loses his interest in soul winning. How many preachers have left the pulpit to become Masonic lecturers! My own dear father, one of the best men that I ever knew, an humble preacher of the gospel, became so absorbed in Masonic work that for two years time he did not enter, for regular services, the building of the church where he was a member! What a joy it was to me in a great revival at Decatur, to enlist my father, preach to him the gospel, and see him again as in former years, go out among lost people to put his arms around hardened sinners and lead them to Christ. God opened again for him the fountain of tears over the sinners. God turned his feet again in soul winning ways. But the lodges had dried up his soul until he had well nigh lost faith in the doctrines he had once preached. I have held revival campaigns in thirty-two states these last twenty years. Everywhere I have gone, I have found that those active in lodge work were not active in revivals. The chairmen of the board of deacons, the Methodist stewards, the Sunday School teachers who were active lodge members, remained away from the revival on lodge night. My experience proves that God's Word is right. But experience or no experience, I know that the only safe guide is the Word of God, and it commands, "Be ye not unequally yoked together with unbelievers."

## What Should The Lodge Member Do?

The Scripture at the beginning of this message tells us what to do.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty" —(II Cor. 6:17, 18).

God tells you what to do and He said, "Come out from among them."

Leave the silly trappings of the lodges. You are not a child, to dress up in a cowboy suit and ride a stick horse nor to wear an Indian suit with feathers down the back. God does not mean His people to help unbelievers in such foolishness.

Come away from the secret things, the things taught behind closed doors, the things you are not free to share with other Christians, those secret things that God will one day bring to light.

Come away from those lodge oaths. They are blasphemy. The yoke is real; it is oath bound. The oath you take upon you in the lodges binds you by oath to favor lodge members, even if they are unsaved, above Christians who are not lodge members. When Jesus commanded us to "swear not at all," then it is poor business for a Christian to take such blasphemies upon his lips and to bind him-

self in a yoke with unbelievers. Come out from among them, God says! And then we have the promise of God that He will receive, us, He will be to us a Father and we shall be truly His sons and daughters. If you want the joy of the Spirit's presence, the joy of unbroken fellowship with God, then break your yoke with unbelievers today. Come out and be separate and God will bless you. (The author's 88 page book, "Lodges Examined By The Bible," 25c, gives much fuller help on this question.)

(Second installment. Next week be sure to read the third and concluding article in the series, "TO YOKE UP IN CHURCHES AND DENOMINATIONS WITH UNBELIEVERS IS A SIN" These three articles on what the Bible says about yoking up with unbelievers in marriage, in lodges and in churches and denominations with unbelievers, is printed in a nice pamphlet, of 24 large pages, pictured cover, interesting and readable. Price 10c each, 15 copies for \$1.00. Order from **Sword Of The Lord Publishers**, 145 N. Hale St., Wheaton, Ill.)

# Booze And The War

(Continued from Page 3.)

ties and tails and women in evening gowns with gardenias and orchids were sitting at tables drinking cool sips from tall glasses or swinging around over the dance floor to the accompaniment of two big jazz band orchestras—"while outside in a night of death and desolation, and not five miles away, American boys were fighting in blood and filth to turn the invading horde."

He went into the hotel looking for a man with a boat to take him to Corregidor. As he passed along a woman whispered, "What is that smelly soldier doing in here?" He says he wondered how she would like the smell of the Japs.

He and another soldier boarded the last boat to leave the city before it fell. As the boat moved away from the pier, they were standing at the bow of the boat. Then he writes:

"'Boy, bring three whiskey sodas and a mint julep', we heard a voice call from the hotel's gay terrace. The strains of 'Love in Bloom' floated across the water. The sound of women's laughter tinkled through the dull boom of guns.

"From the bow of our boat came a soldier's voice, speaking distinctly, a little hysterically, enunciating each word carefully through set teeth:

"'Listen to those bloody bands makin' whoopee in there while my buddies are taking it—'!"

Ladies and gentlemen, that is what I am talking about. That's what has been going on all over this nation night after night and week after week in the night clubs, cocktail lounges, beer taverns, roadhouses and honky tonks. The slick-haired jelly beans, the red-eyed lounge-lizzards, the culls, cutbacks, and "pistol packing mamas" drawing big fat war salaries and with no fear of having to go to war have made "whoopie," while millions of clean, strong, healthy praying boys from God-fearing homes have fought and bled on world battle fronts and have been "taking it—"

Thousands of them have died. Thousands more will die. Many thousand of them will return after the war to limp down our streets on artificial limbs, swing empty sleeves or metal hooks for hands, languish on beds of pain in veterans hospitals—they have been "taking it."

That's what I am talking about.

That's what this fight against booze is all about.

That's why the church people of this nation are up in arms at a lot of booze soaked politicians in Washington, who play kite tail to the wicked liquor traffic.

When our military enlargement program started, the leaders of the liquor industry in this country licked their chops in glee and said: "Here is a chance to make drinkers out of millions of young men who will be our patrons after the war." So they started moving heaven, earth and the lower country to exploit and debauch the armed forces. The godly mothers and fathers and Christian leaders of the nation raised a protest. Northern Baptists, Southern Baptists, Swedish Baptists, three bodies of the Presbyterian faith, the united Methodists, the Church of God, the Church of the Brethren, some Lutheran bodies and various other denominational groups representing some 25 million church members passed Convention resolutions calling for wartime prohibition in one form or another.

The Prohibition Party, the WCTU, the Anti-Saloon League and various temperance forces joined that request. Thousands of petitions and hundreds of thousands of letters from these millions of praying mothers, Christian fathers, and spiritual forces of the nation have poured in upon Congress, urging wartime prohibition legislation to conserve these vital materials, protect our armed forces from exploitation and to curb the rising tide of juvenile delinquency that swirls out of the night clubs, beer parlors, road houses and honky tonks of this country. Our appeals have been ignored.

The Democratic political leadership of the nation have spit in our faces, thumbed their noses at us and ridiculed our requests with an impunity that would shame the devil while they have hugged and pampered and molly-coddled this wicked traffic with its whoopee and wicked waste.

(This radio message is printed in Dr. Morris' new temperance book called *Booze and the War*. You may order a copy of this book and a copy of his life-story book called *The Booze Buster* for \$1.00. Order from Dr. Sam Morris, Box 2478, San Antonio, Texas.

Dr. Morris may be heard each week-day morning at 6:15 Central War Time, over WHAS, Louisville, Ky., 840 KC., a 50,000 watt clear channel station that blankets the nation.)



# THE SHEPHERD'S CHRISTMAS

(Continued from Page 2.)

ning race of mankind, so alien to Heaven and heavenly beings, so far from God and hence so uneasy at the presence of any of God's messengers that we are always afraid when angels appear! And what an example of the unfailing, benevolent loving-kindness of God, that always when angels come they speak to take away our fears, to comfort our hearts, to bring us good news. At least it was so about these angels who came to announce the birth of Christ.

Fear not, you shepherds in the fields outside Bethlehem! You need not be afraid of this angel, for he brings the best news ever brought to mankind. Fear not, you shepherds, for this angel brings such news as will make it so you will need never be afraid any more. You need not be afraid of death, for you can know that death will only usher you into the presence of God and an eternal joy. You need not be afraid of damnation, the natural and proper and righteous judgment on sin, if you will repent and be saved, for Jesus Himself will take our sins on Himself and pay for them all, and we can walk into the presence of God unashamed and unafraid, knowing our sins are forgiven, our hearts are made white, our record made clear! These words are written in the midst of a great war in which millions of men are engaged, and millions of mothers have hearts that grow sick in the night as they long, with unspeakable forebodings, to hear from their boys. Girl widows and girl wives, and brides-to-be with sweethearts on the other side of the sea, wait with a numbness of spirit, when it seems that all of life stands still until the war be over, and fear grips their heart. I have seen the haunted faces of these girls, when two, three months go by without a letter, and then their ecstasy and joy when word comes at last that the loved one is still safe. Oh, fear is in millions of hearts today. I want to say to you on the authority of this angel of God, "Fear not!" God can take away the fear. We have a Saviour who loved us enough to leave Heaven and its glory and live among men, and die a sinner's death and rise from the dead. And if God gave His Son, He will give anything else we need to those of us who trust Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

There are people who are never waked by a 'phone call in the middle of the night, are never handed a telegram, never called by long distance, but that a startled fear sweeps over their spirit. Fear is a terrible thing. Blessed be God, we have a Saviour who means an end to fear in those who trust Him. "Perfect love casteth out fear." (1 John 4:18).

"Tidings of great joy which shall be to all people." Good news for everybody!

Do you believe that the ending of the war would be good news for everybody? Well I remember when the news of the Armistice came to the army camp where I was stationed, November 11, 1918. Men were hysterical, delirious with joy. No doubt it will be the same way this time. But the other day a letter came to me telling of a young married woman who fell into sin and said, when she thought of the return of her soldier husband, "My God, what will my husband say when he learns of this?" Will it be good news for that husband when he comes back and finds the baby his wife bore to another man in his absence? Will it be good news to the girl who has waited three years and now finds her sweetheart a licentious, drunk-

en wretch, with venereal disease, as many girls will find? Will it be good news when fathers and mothers find their boys returning from the army, now drunken, grumbling, rambling tramps, unwilling to settle down, and some of them, God pity them, unable to settle down to a steady job? Will the end of the war be good news to mothers whose boys do not come home? You can see after a moment's reflection that the end of the war will not mean tidings of great joy for everybody. Oh, I long for the war to end. It is my earnest, daily prayer. But that will be no good news like the birth of the Saviour. Here are tidings of great joy.

Dear reader, I beg you to enjoy your part of the Christmas joy. I am not speaking of the pleasures some seek at Christmastime. I speak not of the sensate pleasures and the fleshly enjoyments of the dance, nor the excited flush that drink will bring to many at Christmastime. There is a better joy than that.

I am not speaking now even of those holy joys of the family and home and love expressed in gifts and greetings. I hope everyone who reads these lines will have home and love and what comfort loved ones bring at Christmas time. This is closer to my heart than most people can ever know, because I am a traveler, a stranger and wanderer on the face of the earth, gone out about the Lord's business most of the time, and returning only briefly to those I love the best. I say, I hope all of you have whatever proper joy comes from giving and receiving presents, from greetings and letters and from mother's cooking, or that of your wife. I hope you hear the glad cries of little children as they empty their stockings and unwrap their presents. I hope you join in the Christmas carols and gaze at the lighted Christmas tree, and chat with the relatives you haven't seen for many long months. I want you to have these good joys. But God has better joy for you than that, my friend!

"For unto you is born this day in the city of David a Saviour," said the angels. Ah, a Saviour! That is the best news anybody ever heard!

I looked in the sad face of a man behind bars, a man condemned to die. He did not need a good teacher. He needed pardon, forgiveness, salvation. He needed a Saviour! Jesus is a teacher, but He is more than that. He is a physician, but He is more than that. No prophet or sage ever spoke like Jesus spoke. No life was ever as holy or pure. No example ever shined as bright across the path of youth. But oh, beloved readers, let us remember this, that Christ is nothing to us until He is first of all a Saviour! People who talk the foolish talk of a "social gospel," by which they mean labor unions and relief projects, and social security, do not really know anything about Christmas! Men do not really need soup and soap most. When they get a Saviour, the by-products only of the gospel will transform their lives. If you want to cure the evils of a slum district, get people converted. Soon they will be out of the slums, in better jobs. If you want to get people educated, then get them truly saved and lights will beckon them they never before knew existed, and ideals and ambitions will arise that grow naturally out of the gospel's fruit. It is silly to talk about doing much to help mankind, until you get mankind to come to Jesus Christ.

Foolish America does not remember that nearly all of our great

colleges and universities were founded by preachers, founded with Christian motives. Wesley's revival saved England from a French Revolution. D. L. Moody did more to change America from a half-civilized backwoods than all the presidents we have ever elected. What mankind needs is a Saviour. The by-products of Christianity being civilization. And, thank God a Saviour is what we have in Jesus.

You may go and tell people that if they want to have a real Christmas they need to learn what it is to have forgiveness of sins, to have their poor souls saved, to make sure of a home in Heaven.

Dear sinner friends, you can never enjoy Christmas as I enjoy it and as millions of others do, until you can look up into the Father's face and tell Him that you have received His Christmas Gift, that you have the joy He promised by the angels that first Christmas night! It is silly, it is dishonest, it is wicked, it is tragic to try to celebrate Christmas without accepting Christ as Saviour.

Look in the show windows. Every store that puts up Christmas mottoes is but the business of a hypocrite if the owner himself does not know Jesus as a Saviour. "Merry Christmas!" you cry, but not in any real sense can you know the merry heart of Christmas until you have the load of sin lifted off of it and know that you have a Saviour.

Christmas will mean disillusionment, disappointment, an aching head, money wasted, and worse, for many a soul who has not let Jesus come in to be the joy of Christmas, to be what He came to be, a Saviour. How can you have Christmas without accepting God's Gift? How do you know what the Saviour spoke about when he gave these tidings of great joy, if you do not accept Christ as your own Saviour? The good news is for all people. It is for you. Make sure you appropriate it.

What Saviour is this that is promised? It is "Christ the Lord." The word 'Christ' means *the anointed one*. *Christ* or *Christos* is the Greek form; *Messiah* is the Hebrew form. The angel simply meant to say that the promised Messiah of the Old Testament is the Saviour of the New. That baby Jesus, born in Bethlehem, laid in a manger, is the suffering servant of Isaiah 53. He is the virgin-born Son of Isaiah 7:14. He is the one whose "name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9:6). He is the great seed of David who will sit on David's throne, often foretold. He is the "anointed," of Psalm 2:2, the Son of Psalm 2:12. He is the Prophet whom Moses foretold in Deuteronomy 18:15. He is the Seed of Abraham mentioned in Genesis 13:15, 16 and Genesis 17:6-8. This baby Jesus is the Holy One David foresaw should never see corruption in the grave (Psalm 16:10), but should rise again. He is the crucified One whose heart is revealed in Psalm 22. Jesus is the Christ of the Old Testament.

This angel there authenticated all the Old Testament as the Word of God, and if Jesus is not the one foretold to come then He was no more than other men. If Christ stands as the Son of God, then the Bible stands as the Word of God.

"Christ the Lord" is the name of the Saviour. The word *Lord* attests His deity. It is a word which is used about God, but Christ was not ashamed to claim it, for He too is God, come in human form. He is the Son of the Almighty, but one of His names, too, is "the mighty God" (Isaiah 9:6).

The Creator of the heavens and the earth has been born of a woman, has nursed at a mother's breast, has grown to manhood in perfection, has died an atoning death on the cross for man's sin! This is the Saviour who was announced by the angels that night in the fields outside Bethlehem. "For unto you is born this day in the city of David a Saviour which is Christ the Lord."

And my heart runs over with joy as I thank God that this Saviour is my Saviour.

"Unto you is born . . ." Unto me is born a Saviour. He is mine. One day I gave myself to Him and He gave Himself to me. My sins are forgiven. My soul is saved. He is my own Saviour, praise God! I pray that He is yours, too, dear reader. And if you have not taken Him as your Saviour, do it this moment. By simple faith reach out and claim Him.

"Glory to God in the highest and on earth peace, good will to men," chanted the heavenly hosts. Then Christ is the glory of the Father—Christ alone of all that were ever born, perfectly fulfills the Father's will. And as He is the glory of the Father, so is He the hope of all mankind. There will never be any peace on earth except that which brings glory to God.

Peace is a wonderful gift. Do you have peace?

One November night in Dallas, Texas, I lay sick with the flu. The telephone rang, and when Mrs. Rice answered I heard her say, "I am sorry, but Mr. Rice is sick in bed with the flu. I am sure he would be glad to see you if it were not for that." "What is it, Mother?" I called.

She answered, "Some people wanted to come and have you pray for them, but I told them you are sick in bed and could not get up to see them."

"Tell them if they will come back to my bedroom I will be glad to pray for them," I said. And I heard her tell the unknown inquirer, over the telephone, and learned that they promised to come at once to my home.

And so they came. One was a man who, the second day before, had locked himself in a hotel room and turned on the gas at the unlighted room heater. His home was broken, his health was gone, it was in the heart of the depression, and he had nowhere to go, no job, no money, no food. So he decided to end it all. The woman who was with him was a hotel chambermaid who smelled the gas, unlocked the door, opened the windows and called the ambulance and saved his life. The two had been drawn together by the incident and he had told the woman his sad life and she had told him of her fall and life of shame. That Saturday night they walked the streets, disconsolate, troubled. Both had come alike, it seemed, to the end of everything good and happy. Brokenly, he suggested, "We need somebody to pray for us. Let's go to the priest's house and ask him to pray for us."

So they went to the house of the priest and knocked at the door. It was late at night but the man said, "Father, we are in trouble and sin. We want you to pray for us."

I think the priest was not like many other gentlemen of his office. But he said to them sharply, "I dare say both of you have been drinking, and here you come to my door to disturb me at night when I have a mass at 6:00 in the morning! Get away from my door!" They turned away, sadder than ever. But the girl thought of her mother, and said, "I'll bet my mother's pastor would pray for us. He wouldn't talk to anybody that way. Let's go and ask Brother Rice to pray for us."

He refused, saying, "I have been run away from one man's house tonight, asking him to pray for me.

I won't go, unless you first call and find out if he is willing to pray for us."

So they telephoned, and then when I asked them to come, they came to my home.

I often look into the faces of despair: of men in jail, of sot drunkards who come into the missions to get out of the cold and for a cup of coffee, girls who come to ask what they can do to avoid public shame after their sin, people with broken homes and broken hearts. I think I never saw two sadder faces than those two who were led by my wife into my bedroom that November night in Dallas, Texas!

I sat up in bed and told them I was glad they had come, that God loved them, that I loved them too. I told them if they would kneel down beside my bed, the best I could I would ask the Lord to forgive their sins and come into their hearts and show them how to have peace and joy again. They knelt down. They were unashamed of their tears. I had tears, too. I put my hands upon their heads and prayed. I think the angels stooped to listen as they sobbed in penitence over ruined and wasted lives, and as I prayed and wept over two sinners who, just as all of us do, needed mercy, though they did not deserve it. And as they knelt there I told them how to trust the Saviour; how to trust Him for salvation now and for victory tomorrow. After a season they arose and sat beside the bed. There were many problems, many questions to be answered. I helped them the best I could with the Word of God.

After a bit, that poor man, with shabby clothes, who came out of the night to ask me to pray for him, looked at me intently and said, "Preacher, this is the strangest thing I ever said!"

"What is strange?" I asked.

"Why, day before yesterday I tried to kill myself. I didn't want to live. I didn't have anything to live for. We have walked up and down the streets all afternoon and this evening, trying to find what to do. I was never in such a turmoil and trouble of mind and heart in my life as I have been just today and yesterday. And now somehow, strangely, it is all gone. I am not worried. I am not unhappy. I don't have an anxiety about a job or about what will happen to me tomorrow. I just feel the quietest peace in here," he said, and he tapped himself over his heart. "Isn't that strange?" he asked.

"That is not strange," I said, "I have seen the same thing happen to thousands of others. Peace is what Jesus gives. Nobody in the world can ever have true peace without coming to take Jesus as Saviour. He is our peace."

That blustery November night, that poor ruined man learned what the angels meant when they sang, "Glory to God in the highest, and on earth peace, good will to men." Oh, may the peace of Jesus this Christmas be with you who read this!

## IV. THE EXPERIENCE

We have talked about the shepherds, the angels, the angels' message, and it would be a lovely story if the story ended there. But it does not. The shepherds did not have to leave the matter with a sweet message from Heaven, but no practical results in their lives. Listen to the rest of the story.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known (Continued on Page 7.)



## The Shepherd's Christmas

(Continued from page six)

abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:12-20).

First, these shepherds believed the story. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Blessed, thrice blessed, are they who believe the Word of God! Remember, that Jesus Himself said later, after His resurrection, to the doubting disciples, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). These shepherds were ignorant, but they believed the words of the angel, the message sent from Heaven! And in my heart, at this Christmas season, I praise the Lord for millions of common people who still believe all the story of the Babe who was born in Bethlehem, believe that the angels really appeared, that the Glory of God shone round about, that Jesus was born of the virgin Mary as the Scripture says. Other people may have believed after they went to see, but the shepherds believed before they went! Doubting Thomas missed the first appearance of Jesus after His resurrection, and would not believe the disciples. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). When Jesus appeared again and Thomas saw Him and was convinced, he said, "My Lord and my God." Hear, then, the answer of Jesus, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Sin is back of all the unbelief about the Lord Jesus Christ and the Bible and God's revelation about salvation. One reason the angels brought the message to these shepherds is that they knew the shepherds would believe it.

Second, these honest-hearted shepherds made an honest investigation. They really wanted to see the Lord Jesus who was born at Bethlehem and wrapped in swaddling clothes and laid in a manger. "And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (Luke 2:16). Oh, this Christmas time, how blessed it would be for every unbeliever, every infidel, every agnostic and doubter, if they would only give God a chance to prove Himself!

The baby was there! They had a chance to see for themselves that the angel's message was true! So did doubting Thomas, who said he would believe if he could see the nail prints and put his hand in the nail prints and in the wounded side of the Saviour. He really got a chance to prove to himself that Jesus was risen from the dead. So it was that Nathaniel, who did not believe that any good thing could come out of Nazareth, finally obeyed the urging of his friend, Philip, and came to see. And Nathaniel said, "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:4). The Queen of Sheba did not believe all the wondrous things that were told about the divinely-given wisdom of Solomon. But her honest heart at least led her to come and see, and she learned that "the half was not told me!"

Here is a principle of God's loving mercy—always a hungry heart can find out the truth about God if he wants to. Always a doubting soul, who really wants to know,

can find out whether the Bible is true, whether Christ is the Son of God, whether the Bible will work in a modern world. Remember that Jesus said in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." A better translation would be, "If any man be willing to do his will, he shall know . . ." Those who really seek God with a willing heart will find Him.

That was the very same principle stated in Jeremiah 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

The same kind of promise is in Hosea 6:3, "Then shall we know, if we follow on to know the Lord."

Blessed promises these which show that any doubter, any distressed and darkened mind, any troubled but honestly-seeking heart can find the Saviour! Those shepherds went to see the baby Jesus. How simple, how wise, how blessed that was!

Too many people sit out in the field in the darkened night and say, "I do not believe that any baby was born of a virgin in Bethlehem. I do not believe what the angels promised. I do not believe that Jesus is a Saviour. I do not believe that He brings good news, glad tidings of great joy, which shall be to all people." Well, as long as you sit out in the field and do not go to the manger to see for yourself, you only prove the stubbornness of your self-will and the sinfulness of your heart that does not want a Saviour. These shepherds wanted a Saviour. They were glad that Jesus was born. So they went, and straightway, and with glad, believing hearts; and all their expectations were met!

Why, that is the same way the wise men came from the East! They came in glad expectancy. They came with treasures all ready to give. They were willing to follow the Word of God, as far as it led, and then they rejoiced when they saw that the star backed up the Word of God. And how glad they were when they saw the Baby Jesus and opened up their treasures and gave Him gold and frankincense and myrrh!

Simeon in the temple had no trouble believing that Christ was Messiah, the virgin-born Son of God. Anna, the prophetess who waited there, had no trouble believing it. Why, down through the centuries all the humble hearts who long for God, who want forgiveness, who confess their need of a Saviour, have found no trouble believing the story of the Lord Jesus Christ, born in Bethlehem, laid in a manger, wrapped in swaddling clothes. Here is the heart of Christmas and the heart of Christianity itself! And all those who do not believe have only themselves to blame. God is ready to reveal Himself to all those who seek him.

This Bible claims to be the Word of God. Yet I have faced infidels and so-called agnostics and down the land, and found they were ignorant of the Bible, though it is acknowledged as the greatest book of the world, the greatest book of history and of literature and of morals and humanities, even if it were not the inspired Word of God. But infidels hate the Bible, mock it, do not learn it, do not submit themselves to it.

What infidel or agnostic or boasted doubter ever spends any time in prayer, waiting on God to reveal Himself, confessing his sins, longing for forgiveness and cleansing and grace to do right? What man of all the boasted unbelievers really waits on God with a humble, contrite heart, longing for a Sav-

iour, longing for the Truth, the Way, and the Life, and the Light?

A young man with a little learning who had been reading extracts from Tom Paine and Bob Ingersoll in those infamous little Blue Books, trashy things with paper covers selling for a nickel to the unlearned, once said to me: "I can't help it, can I, if I can't believe? I just have a scientific, investigating mind, and my reasoning does not account for God. Let those who can believe such things, do so, but a man of my background and reasoning and investigation cannot."

However, I frankly told him that he had never made any honest investigation, never sought to find the truth about God and the Bible and Christ. I dared him, in the presence of his younger brother, to get down on his knees with me and confess to God that he was a sinner, by whatever standard he was measured, and ask that if there be a God, He make Himself known. I dared him to promise God Almighty, if there be a God, that he would honestly follow whatever light should come from God; that if the Bible proved itself the Word of God, he would obey it and love it and live by it; that if Christ proved to be the virgin-born Son of God, the only Saviour, that he would trust Him and surrender to Him as Saviour and Lord. And then I simply told the young man that I knew about God and the Bible; that I had proven it and so had his father and mother, and so had millions of other saints, and that if he, this very day, were unwilling to get down before God and humble himself and seek to find God, I would know that he was a hypocrite, unwilling to face the truth and unwilling to find it. I had him there, and he knew it. Soon he was down with me on his knees, confessing that he was frail and weak and that he had fallen short even of his own standards of morals, asking that if there be a God, He would reveal Himself to his heart; promising that he would honestly investigate the Bible and try to learn what God said, if it perchance be the Word of God. He didn't pray one minute before he was in tears, and soon he confessed that it was all true; the only trouble had been with him and not with God. God is willing to receive any seeking sinner, and to reveal Himself to any honest heart who is willing to go look into the manger and see if the Baby Jesus be there.

Oh, this Christmastime, wouldn't it be the best time in the world to turn away from this folly, this idle chatter of unbelief, and make an honest investigation and see if you can find the Baby Jesus where the Bible says He is? Why not open the Bible and begin to seek whether God has a message to you, to see whether Jesus Christ does not prove Himself to be the Son of God? Why not kneel in your room before God and confess your failures and sins and shortcomings, and ask God to give you light, to show you what you ought to do? Ask God to reveal Himself! Why not face the sin question honestly (for nothing but sin ever keeps anybody from God) and confess your sins to yourself and to the Creator, wherever He be, however He may reveal Himself. Surely only a fool would say that there is no Creator. And if there be a Creator who made man, surely He cares what is in man's heart and will listen when man prays, if he pray with a humble and contrite heart, seeking the light, wanting to do right. This Christmas season, why not wait on the ministry of the Word, listen to the preaching of godly men? Why not go to some preacher who lives straight and loves men, who believes the Word of God, and with an honest heart find the truth.

Back of all infidelity is sin, defeat and self-will. I promise you that like the fog mists disappear when the sun raises hot and warm

breezes blow, so your doubts will disappear as you wait before God, confessing your sin, reading the Bible, seeking light from Heaven. God reveals Himself to those who really seek Him with all their hearts. These humble shepherds went directly to Bethlehem, found the stable, and saw the Baby Jesus with their own eyes. They went away happy, and so may you, if you will honestly seek to know the truth this Christmas season. What a sin, what folly, and what eternal loss is yours, if you do not make Christmas your own this time by finding the Saviour for yourself!

The shepherds made haste; I hope you will do the same. This was the best news the shepherds had ever heard. It is the best news you have heard, too, and I hope you will accept it. When the prodigal son came to Himself he said, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." And then, bless God, "he arose and came to his father!" Will you do the same today?

The last thing we will note about these shepherds is that they "returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Oh, then, if you have found the Lord Jesus, and if you have a real Christmas in your heart, tell others about it. Jesus said, when a woman stooped down and touched the hem of His garment and was wonderfully healed, "Who touched me?" and made her stand forth and confess it (Luke 8:45-47). He wanted her to tell it. When that maniac of Gadara, who had lived in the tombs, whom no man could bind, who cut himself on the stones and lived without clothes, was wonderfully converted and healed, with demons cast out, and when He sat at the feet of Jesus, clothed and in his right mind; he wanted to follow Jesus everywhere He went; but Jesus said to him, "Return to thine own house, and show how great things God has done unto thee." And then we are told that "he went his way, and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39). Let us then, like the shepherds, give our glad witness to the joy we have found in Jesus, with our sins forgiven and our hearts made light. Let everyone this Christmas season who knows the peace on earth the shepherds told about, and who has received as his own the Saviour then announced, tell others today and share the good news. That is what I am trying to do in this sermon.

But one thing remains to be said, and that is this. Will you accept Jesus as your own Saviour this day? This holy Christmastime, with the impulses the Bible story, of sweet Christmas carols, and of family influences, will you be saved today? Open your heart, confess your sin to Christ, trust Him to forgive you and save you now! If you will do so, first tell the Lord so right there, then write and tell me so. You may either copy the statement which I print here, and sign it, giving name and address, and date, or write me in your own words as you prefer. But I beg you, do it this very day! I will write you a personal letter of counsel and help and how glad I will be to do it. And be sure to tell your loved ones, too, if you take Jesus today. I mean this for unconverted sinners who will today accept Christ as Saviour.

### My Decision For Christ

Date.....

Evangelist John R. Rice  
145 North Hale St.  
Wheaton, Illinois  
Dear Brother Rice:

I have read your sermon on "The Shepherd's Christmas." I believe the Christmas story, that Jesus was born at Bethlehem to be our Saviour. I confess myself a poor

lost sinner. I believe that He died for my sins and is willing to save me now. Here and now I turn my heart to Him, I confess my sin and guilt, I depend on Him to save me! With all my heart I surrender to Him now and trust Him. I am writing this as my confession that today I take Christ as my Saviour. By His help I will try to live for Him the rest of my days.

Signed .....

Address .....

## Was Jesus The Son Of Joseph or The Son of God?

(Continued from Page 4.)

mother who said, "Thy father and I sought Thee sorrowing." He replied, "Wist ye not that I must be about MY Father's business?" Did He mean Joseph?

Matthew says No; Mark says No; John says No; Peter says No; Paul says No; the Prophets say No; God says No;—Rev. Rose says Yes!

The burden of proof rests with those who say Yes, and they make a sorry mess of it when they attempt to disprove it by the Bible, using one part which they accept to disprove another part which they reject. Jesus was never accused of being the son of Joseph except by His enemies: it is a late day for Christian ministers to side with them as against the testimony of the Disciples who were chosen of God to write the story of His life, as Jehovah "spoke by the mouth of His holy prophets which have been since the world began."

St. Peter says (2d Peter 1:16) "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

Some there are who say that belief in the virgin birth is not important. But it is. If this attack upon His cradle is allowed to go unchallenged, they will attack His tomb next, and end their attack upon His Cross.

If they are allowed to deny the miracle of His birth and we keep silent they will attack the miracle of His Resurrection and the miracle of His Incarnation, and we will soon be without any Christ. These great facts in the life of our Lord are all bound together in one Life and one Book and stand on the testimony of the four Gospels divinely inspired and divinely preserved through the centuries from the attacks of men.

Their hammers break! God's anvil stands!

"Last night I paused outside a blacksmith's door,  
And heard the anvil ring the vesper chime,  
And, looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

"Good sir," said I, "How many anvils have you had  
To wear and batter all those hammers so?"

"Just one," said he,  
The anvil wears the hammers out, you know."

"And so, methought, the anvil of God's word,  
For ages, skeptic blows have beat upon:  
The ANVIL still remains,  
The HAMMERS gone!"

(The above address, which has been greatly blessed of God, is used by the kind permission of the author, Hon. Clinton N. Howard, Editor of Progress Magazine, Superintendent of the International Reform Federation. See that modernists see it.)



## With the Evangelists

Reports from Americas Outstanding Soul Winners  
Evangelist ROBERT J. WELLS, Associate Editor

Cordele, Georgia  
ROBERT J. WELLS

We have just begun a meeting in the Third Street Baptist Church of Cordele, Georgia, Brother Paul VanGorder, Pastor. We have been preaching to the saved and to backsliders thus far, and God has been pleased to bless wonderfully. More than fifty have come forward to dedicate their lives to the service of the Lord and to give themselves to the work of reaching the lost for Christ.

On Tuesday and Wednesday nights we brought special messages to backsliders with the result that seventeen on Tuesday and six on Wednesday came back to God and were reclaimed by Him. In addition to these, two men have come to us telling us of getting victory over tobacco habit. We are expecting great things from God in the remaining days of the meeting.

### GROVELAND, FLORIDA EXPERIENCE REAL REVIVAL

With Jesse M. Hendley

Rev. Hugh F. Pyle, pastor of the First Baptist Church, Groveland, Florida, writes of a blessed revival campaign, very brief but fruitful, in which Rev. Jesse M. Hendley did the preaching. We quote pastor Pyle's letter here.

"Jesse Hendley of Atlanta preached for us eight days from November 19th through the 26th and fifty-four people came down the aisles, fifty-one upon profession of faith in Christ as Saviour, three came by statement into the church. God has been leading us up to this revival for some time. WE had been preaching, praying and working toward a revival for six weeks. The Sunday before Mr. Hendley came to begin the special meeting we baptized seven of the high schools finest young people, three others joined by letter, so sixty additions in less than three weeks seems like a real revival to our small but active church which had only 89 resident members at the recent annual associational meeting.

"Hendley preaches Hell, Judgment, sin and salvation with more power and fire than any evangelist we've ever heard. Spirit-filled, God used him to break the hearts of people and bring conviction. Then we dealt with those who came in an inquiry room, leading them to Christ with an open Testament before voting them into the church. This gave our young people a chance to do some personal work. At the morning services, Mr. Hendley would bring challenging Bible lectures with definite appeals to surrender to Christ for soul-winning separation, etc. One morning 21 young people stood; weeping, to say that they gave themselves to God for the mission field, the ministry or whatever call God should extend them for definite Christian service.

"John Youngblood, Gospel musi-

cian from Atlanta, thrilled our hearts with his stirring numbers on the trumpet and saxophone, and led a spirited congregation in live Gospel singing.

"Seven whole families were brought into Christ and the church through this revival. One man took off from work to come to a morning service, under conviction, to seek salvation for himself and his family. The following Sunday we baptized him, his wife and his five children. One lady left the building one night in tears, saying, "Pray for my children". The following night three of her children were gloriously saved. The last Sunday we had an old-fashioned dinner on the grounds, followed by a Gospel concert with John Youngblood leading, and then we baptized thirty-eight of the new converts. It was a glorious

hour! That night six more were saved at the last service.

"Mr. Hendley usually wins more than this in his revivals, but then he was limited here for Groveland has only a population of a few hundred and our church seats less than 300. I highly recommend Mr. Hendley to the churches that want an old-fashioned revival. When he preaches Hell, you feel the flames! Mr. Hendley is a real scholar as well as a great evangelist. He is wise, humble, loving, fervent, clean and fundamental! We praise God for his ministry to us!"

### Typist And Secretary Wanted

We need in the offices of *The Sword Of The Lord Publishers*, Wheaton, Illinois, two or three typists and a secretary.

The secretary should preferably have a college education, needs some experience, should be good in English, rapid advancement if capable.

The typists need not use shorthand, but experience with Dictaphone very helpful.

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Write Dr. John R. Rice, *Sword Of The Lord Publishers*, 145 N. Hale St., Wheaton, Ill.

### Christian Herald Praises 'Ruin of A Christian'

We are specially happy at the way greatly used men of God and Christian magazines are reviewing the new book by our editor-in-

chief, Dr. John R. Rice. Concerning *The Ruin Of A Christian*, book of twelve fervent scriptural messages to revive Christians, the famous Christian Herald, in the book review section under Dr. Daniel A. Poling, says:

"Here is evangelistic preaching with all the fine passion, humor and drama of Dwight Moody. A book for the backslidden—and the careless who stand in peril of backsliding. Twelve sermons that bless and burn—and challenge mightily."

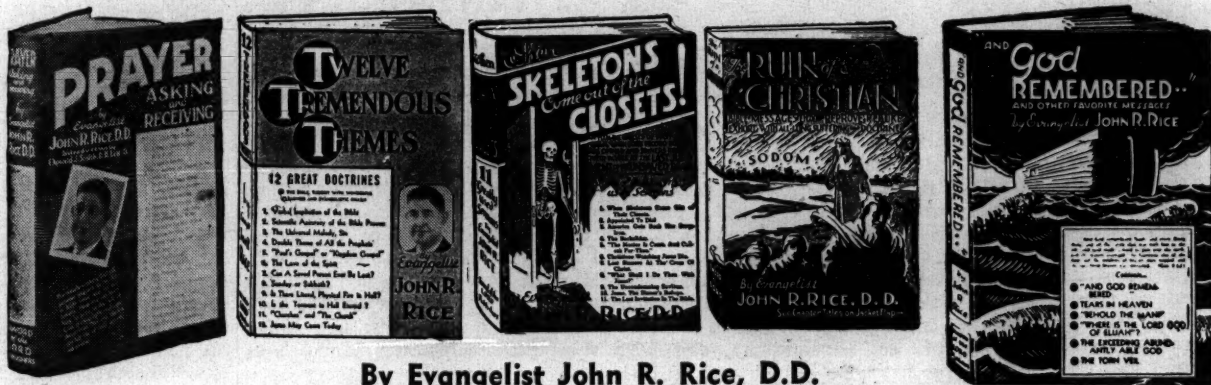
There are 178 large pages, a big value for a dollar, a marvel in wartime. You will like the beautiful jacket, the orange cloth covers. Order from *The Sword Of The Lord Publishers*, 145 N. Hale St., or from your book dealer.

### PASTOR LIKES SWORD

Rev. James H. Christie, pastor in Miami, Florida, writes,

"Your paper was sent to me by someone as a gift and I was asked if I would care to have it come to me. I must say that it is the best religious weekly of its kind put out by anybody, anywhere.

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By Evangelist John R. Rice, D.D.

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### THE EDITOR'S ENGAGEMENTS

Dr. John R. Rice will preach as follows:

Sunday, Dec. 31, including watchnight service, Chicago Gospel Tabernacle, 825 Barry (at North Clark) Chicago.

Jan. 1-5 and Jan. 8-12, Noonday services, Chicago Business Men's Committee, at Victory Service Men's Center, 78 West Washington, Chicago, broadcast over Radio WJJD at 12:30.

Friday night, Saturday and Sunday, Jan. 5-7, at International Association of Evangelists, in annual meeting at St. Louis.

Jan. 14-21, Evansville Rescue Mission, Evansville, Ind.